1:Huntingford E-4, 5 (1938-1939) 1953 FL6 Dorobo FL6

other scavengers. Nowadays, all hunting activities are carried on illegally with the risk of being punished if caught by the police.

Weapons are the bow and poisoned arrows carried in a quiver. Knives are used to skin game and to make springes. Spears have never been used. The Dorobo used to have hunting dogs, but in the North Tindiret Forest the breed seems to have died out, though it existed in 1927. They have two kinds of trap: (i) The pit trap, *nguret*, formerly used for buffalo, consisting of a pit 8 ft. long, 3 ft. wide, and 6 ft. deep, with wooden spikes set in the bottom. (ii) The springe or snare, *porousi*, which consists, briefly, of a springy stick bent over, with a noose attached to it connected with a platform: the arrangement is such that when an animal treads on the platform its head enters the noose, and the pressure on the platform releases the springy stick, which flies up, tightening the noose, and holding the animal suspended. Such traps can be made in less than ten minutes. This type is used chiefly to catch antelopes, but leopards have been caught in them. Cross-bar traps with a drop-spear were not used by the Kipkurerek Dorobo.

The only hunting taboo recorded is that the night before he goes out hunting a man must abstain from sexual intercourse. This does not apply to the setting of traps.

As regards land rights, the forest was divided into districts, *koret*, pl. *korosuek*, and in his district each man had an hereditary block of land in which he hunted, set traps, kept his honey-barrels, and collected wild food. Occupation rights were recognized by public opinion, and trespass on a man's forest area, i.e., deliberate entry in order to start hunting without permission or the promise of a piece of meat, might result in the trespasser's death at the hands of the owner, who would then have to pay compensation for homicide. Theft of game from a trap is said never to have occurred, not only because the thief might be killed, but because his belly would swell to a great size and he would die after eating meat stolen from a trap.

Bees

Honey is to the Dorobo what milk is to the Nandi: it is "sacred," and its supply must be protected by the observance of taboos. Fruit and blood must not be eaten on the same day as honey (though meat may be eaten); when a comb is emptied, it must be carefully hidden in the undergrowth; and after eating honey a Dorobo cleans his hands in earth, not (like the Nandi) by wiping them with leaves.

The Dorobo recognize four varieties of bee: *sekemik*, the honey-producing kind; *imeiik*, solitary bees which live in trees; *kosomek*, earth bees, which live in the ground; and *kiptulonik*, mason bees, which live in cells made of earth and particles of stone cemented together by their own saliva. The Dorobo divide the honey-bees, *sekemik*, into three kinds: the queen, *kamet ap sekemik*, "the mother of the bees"; the workers, called simply *sekemik*, considered to be males, which make honey by eating the "sap" (*pek*) of flowers and then vomiting it into the empty honey-combs; and the drones, *kapurenik*, considered to be idle females which do nothing useful.

Hives or honey-barrels (*pasanet*) are made either of slats of wood tied together, with circular wooden end-pieces; or of the two halves of a piece of log split longitudinally and tied together. They are set in trees, and when a new hive is put up, the owner calls the bees, in a high-pitched tone, to come and occupy it: "Bees, bees, from all the country, come here now, and pour in honey, pour in honey." Bees are said to recognize their owners by their body-smell, and do not sting them when taking honey. Certainly taking honey does not appear to be a painful or dangerous process to the Dorobo owner. Theft of honey from a barrel is considered very low, and a man might kill a thief, though he would have to pay compensation for homicide.

Honey is an important article in Dorobo economy: it is eaten as food, made into an intoxicant, used for ritual purification, and it forms an article of commerce.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

together. The rim is made of a single stick bent in an oval and the ends bound together; across it are fastened pieces of tree-rope.[1] Grindstones (*littio*, N.) have already been mentioned.

The Dorôbo have no knowledge of metallurgy, and they have no musical instruments, pottery, or, apparently, objects of ivory. Metal-work and pottery they buy from the Nandi.[2]

Trade and Commerce.

Trade is by barter. The Dorôbo give the Nandi baskets, dressed skins, and bows in exchange for ironwork, tobacco, pottery, beads, and other necessaries which they cannot produce themselves. There are no special market-places, but goods are taken to any place where there are Nandi, and there exchanged.

Land.

(i) *Tenure.*—The forest is divided by the elders into sections, and each family has its own section of forest. The boundaries between family holdings may be paths or rivers.

(ii) *Geographical Divisions.*—The Dorôbo divide their country into divisions called *kwat*, pl. *kwosuek* (N.). The chief divisions appear to be called Kipkorom, Sirua, Kimurienge, Soociyo (bamboo, N. *tekut*), and Mokopich. The majority of the present place-names are Nandi.

The points of the compass are called as follows:—North and South: Murot (N.). East: Ye-torur (N. *ulin-durur* = up). West: Ye-'rek-to (= where(-the-sun)-descends-thither).

III.—Government.

The Kâmelilo-Kâpchepkendi Dorôbo have now no chief. The last to hold office was Parñgetuny[3] arap Ñgamñgam, who was chief at the time of the Nandi Punitive Expedition, 1905. He is still alive, though he no longer holds office. The chief was elected, and the office was not hereditary. The chief (*kiruogindet* (N.)=councillor) was chosen for "ñgelyepta kitio" ("tongue only" = sense, ability and position). The only form of Government that exists now is a council of elders (*kiruoget ap poiisiek*, N.), who meet and decide on matters which are brought to them. They seem to have little power of enforcing obedience to their decisions, though they claim

[1] This is described and illustrated, although it is a Nandi use, since H.N. does not mention it.

[2] On the use of horns, *see* V, "Miscellaneous." These can hardly be considered as instruments of music.

[3] N. = lion-killer.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

623 [687] that continual disobedience is punished by expulsion from the tribe. They described their office in the following terms:—

Ke'ruoch ñgalek si kesich che mîyach ak che
We-take-counsel the-matters that we-may-get which-are good and which-are

[539] yach, si ko-kas piik tukul. Ingoesio chiit'
bad that they-may-understand (-obey) the-people all. If-he-refuses the-man

ake tukul, ke-oon, si kwa emet ake.
other any, we-expel (-him) that he-may-go the-country other.

["We take counsel that we may find what is good, and leave what is bad, that all men may obey. If any refuse, he is driven out of our country."]

IV.—RELIGIOUS BELIEFS, MAGIC, AND MEDICINE.

Religion.

771 The religious beliefs of the Dorôbo are even vaguer than those of the Nandi.
776 They believe in a god Asista (N.), who is the sun and masculine, and who has a
[782] sister Arawa* (N.), the moon.[1] No offerings are made to either, but the men pray to both before going on a hunt. The prayers seem to have one form:—

Asis,* ipiiy'-ech omdit.
God, fill-us-with the-food.

[539] or,

Arawa,* ipiiy'-ech omdit.
Moon, fill-us-with the-food.

[775] They believe also in ghosts and spirits (*oiindet*, pl. *oiik*, N.) which are good and
[782] bad. Prayers are addressed to the good oiik (*oiik che mîyach*) to obtain food and health, *e.g.*:—

Oiik, ipiiy'-ech omdit.
The-spirits, fill-us-with the-food.

[539] Oiik, ipiiy'-ech sapot.
The-spirits, fill-us-with the-health.

[782] Libations of honey and water (*logomek*)[2] and of honey-wine (*kipketîsik*, N.) are offered to the good oiik, in order to obtain food and health. These libations are made from gourds (*komda*), and while they are poured out, the formula,

[539] Ipiiy'-ech omdit si kiipiiye sapot.
Fill-us-with the-food that we-be-filled-with health,

is pronounced.

[171] [1] I have not come across this particular relationship before in the Nilo-Hamitic group; though other tribes of this group hold that the sun and moon are related, or are husband and wife (the latter Masai and Nandi). (*See* Beech, *The Suk*, for the ideas of the Suk, Enjemusi, Turkana, etc.)

[2] The Nandi offer milk.